

"First Church Endeavorer."

"FOR CHRIST AND THE CHURCH."

VOL. I.

HAMILTON, ONTARIO, AUGUST, 1890.

No. 1

First* Church* Endeavorer,

PUBLISHED MONTHLY.

A JOURNAL devoted to all Departments of
Church Work.

PUBLISHED BY THE

Young People's Society of Christian Endeavor.

TERMS OF SUBSCRIPTION 25 CENTS PER ANNUM.

Address all communications for publication to 66
Emerald Street South.

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Editorial Notes.

WE take great pleasure in presenting to our readers the first issue of the "ENDEAVORER." It will be our aim in this publication to carry out fully the motto—"For Christ and the Church," and our endeavor to bring each department of Church work into closer and more familiar relations.

Our columns are open to items of interest from the various societies connected with our Church, and we earnestly bespeak the co-operation of all who are interested in helping on Christian unity and endeavor in our midst.

This will be strictly the "THE FIRST CHURCH ENDEAVORER," and its influence is designed to awaken a greater love for all our church interests and greater zeal in carrying on its work; to give a field for the talents of our young people while they are engaged in perpetuating the history of our Church as the days pass by. It is to be a seed bearer and as such, should bring forth "some an hundred fold, some sixty fold and some thirty fold.

We send forth this little sheet on its mission, the loving labor of willing hands, and pray that it may bring tidings of great joy to the hearts and lives of all its readers.

"Art builds on sand! the works of pride
And human passion change and fall,
But that which shares the life of God
With Him surviveth all."—Whittier.

GOOD Christians are evidently those who have absorbed into their lives the most of Christ. As there are many distinct types of physical beauty, of moral excellence and mental aptitude, so with the spiritual nature.

We have all observed something of plant life—removed from the sunlight, it is puny, colorless and soon withers; placed in the sunlight, how it develops in that direction, even to the distortion of its contour, in order to gather more of the sun's rays. Christ is the centre of our spiritual universe. We receive warmth, color, strength, in fact, we live and develop through our contact with Him just as the plant does, and as it opens its heart to the sun so must we open our hearts to the "Son of Righteousness."

There are few people who reflect the light that it is their privilege as Christians to do. As illustrative of this point, we read Ruskin's brilliant discussion of the merits and demerits of Turner and other artists. We listen to the rendering of the grandest music. The works of Handel, Hayden and Mendelsohn are brought in review before us. We listen to the discussion of learned philosophers as they open up the various schools of thought, and we retire from each exercise uninterested and uninstructed, why? because we are not in touch with either of the masters. They fail to carry us to their height. We are as yet upon the threshold and cannot see what is within.

We fail to show forth the mind of Christ because we have as yet taken but a slight hold upon Him. We stand without. We have assimilated little and hence we have little to give, to return to our former argument.

We know well the steps we must take in order to a thorough acquaintance with the works of art. We must study music from the best masters; we must sit at the feet of learned men before we can become a philosopher in the sense in which we are now using this term. Must we not learn of Christ under the same laws? Knowing Him better we shall naturally become more like Him. Unlike the acquirements of the human mind, assimilation with Christ does not imply superiority of mental strength,—often those who are nearest Him open childlike hearts without fear, and trusting. It is a grand thing to be able to read the stars and to open up the hidden mysteries of the earth; to connect worlds and thereby form a general brotherhood of man; but the artist is above his work and God is immeasurably beyond any of his works. He bids us take His Word as a "lamp unto our feet and a light unto our path."

SOON after the commencement of 1889, the throbbing of increased spiritual life was felt in every part of our church. The visit of Mr. Simpson and his fellow-workers, followed by the Misses. Dimsdale, lifted the whole church into higher spiritual life. Many young people were led to consecrate themselves to Christ, and the question arose, "How can the spiritual life be best sustained and developed."

Our Pastor was very favorably impressed with the aim of the Y. P. S. C. E., which is to foster, nourish and develop the life of God in the soul.

After having had the matter laid before us, and looking at it from all sides, it was decided to organize. Accordingly, in May of the same year, our Society came into being. A very small membership truly at first, but we did not despise small things, and we felt it only needed time before the development of this germ. Nor have we been disappointed—from the first our Society has been strong and active. Many have found a field of work and a good deal of latent power has been developed. We can see in the faces of the members and in their faithful keeping of the pledge, an earnest purpose for the Master. There is a willingness on their part to perform whatever work is assigned them, whether it is leading the prayer-meeting, working on a Committee or testifying for Christ. There is need of exercise if we want to grow, and the Christian Endeavor Society gives direction to our efforts. We need direction in other matters, so in this. We

want every power in our whole being developed, so that "we may be perfect and entire—lacking nothing."

When we begin to speak for Christ, it is much like the baby learning to talk. If it can only speak lispingly so that no one but the family can understand it, how much joy it creates. They know the power is there, only needing cultivation and training to bring it to perfection. So we speak and testify for him, falteringly perhaps, but trusting for the power to speak more boldly and forcibly. So we work for Him, endeavoring "to do with our might what our hands find to do," and His helpfulness is called forth by our very weakness. There is in our natures something that responds when we are trusted by one weaker than ourselves, but in Christ how brightly this characteristic shines forth. When we think of how richly God's blessing has crowned the efforts we have made, and how He has accepted so lovingly, ourselves and the work we have tried to do in His name, we feel assured that the future has more in store for us "than we can even ask or think."—C.K.

Our Motto.

AN ACROSTIC.

FOR CHRIST AND THE CHURCH.—This motto we bring you.
ON God is our hope—in Him we confide.
RICH in His love, we trust in His guidance,
CLAIMING the promise. And we abide.
HELD in His gracious, omnipotent power,
REDEEMED by the blood that was shed for us all
IMBUED with the Spirit that sanctifies
SHALL we not quickly respond to the call?
TO CHRISTIAN ENDEAVOR, to show forth this motto,
AND help in God's service with heart and with will,
NOT in our own strength, but ever relying
DAILY on Him—to trust He will fill
THE hearts of His servants with faith and with
HIS cause to uphold, the Church to upraise,—
ENDEAVOR in Christ's work to ever be ready—
CHOOSING in all things to show forth His praise
HIS promise abideth—His word faileth never,—
UNTO Him be the glory, the honor and power.
READY are we—our Motto before us—
'CHRIST AND THE CHURCH'—His glory its honor,
HERE to endeavor, each day and each hour.—J.H.

Opening Services of the S.S. Room, July 27th, 1890.

THE members of our church are all aware of the improvements we have made to our Sunday School room, and considering it an important event in our history, we decided to have special services on this day. We regretted very much the absence of our pastor on this occasion; however we all felt that we had spent a very delightful and profitable day, and one that we shall long remember.

The Rev. Mr. Foreman, of Freeman, preached a most acceptable sermon to us in the morning, from the text "I will guide thee with my counsel, and afterward receive thee to glory."—*Psalms LXXIII*, 24.

In the afternoon the scholars gathered in in the Sunday School Room as usual, then took seats in the church, marching to the music of the orchestra. There was music by choir, orchestra and school, and addresses were given by Mr. J. W. Bickle, Mr. J. H. Stannard, Mr. Jas. Matthews, Mr. W. A. Edwards and Mr. H. S. Williams, all former superintendents of this Sunday School. After the anthem, "Rejoice in the Lord," by the choir, Mr. Thos. Morris, Jr., our present superintendent, introduced Mr. Bickle, and in a few happy remarks said in brief that Col. Land gave us the site of the church; he also read some records of the school in 1860 from some books which had come into his possession. He also mentioned that he gathered from these books that the Rev. Alex. Langford had been connected with the school, because was mentioned as having been at a meeting in connection with it.

Mr. Bickle said in brief:—

"My dear friends,

When Mr. Morris asked me to be present with you to-day I shrank so much from it that, right or wrong, I sent him a note requesting him to excuse me. Some few days after that he called upon me, and I made up my mind, without knowing much about Mr. Morris, although I knew he came from good stock, he had one good qualification for a superintendent—he would not take "no" for an answer, and he offered such reasons, kindly and lovingly, that I felt it to be a duty to be present, and although a serious trial to my own mind yet I feel glad that I am here. You may be sure, dear friends, that my feelings are very strongly wrought up to-day as

I am standing before you. It is no small thing for a man to stand in a place like this and look back back over 55 years since I have connected myself with this Sunday School as a boy and a scholar, and over 51 years since I was made a teacher in this Sunday School. Many and many years ago I gave my heart to God in the place where this church now stands, and I feel that I owe a great deal to this Sabbath School, hence I shrank from being here to-day as I did not know how far I would be able control myself. Your superintendent has stated that about 1826 the school was organized. I do not know the date, but I know the church was built in 1824 and I am morally certain that wherever there was a Methodist Church there was a Methodist Sabbath School. Some short time ago this book came into the possession of your superintendent with records of 1826. I had, in the course of moving from house to house, mislaid certain books which I had, and I have searched diligently for some time for them, and to-day it just struck my mind, have you tried a certain shelf in a cupboard in your office? and to my gladness I found three books which give you a record of this school from 1833 to the present date, or rather to 1860, and you have it in this book (putting his hand on a record produced by Mr. Morris) to the present date. I find that in 1833 they adopted certain rules and regulations, forming the constitution of the Methodist Episcopal Sabbath School, as it was then called.

In October, 1835, changes had taken place with regard to the position of the church in Hamilton. There was no such thing as an M. E. Church, and it was then the Wesleyan Methodist Church, and a new constitution was adopted. I notice Mr. Morris, Sr., was chairman of the meeting that took place which adopted the constitution of 1835. Time passed on and in 1839 I was appointed a teacher of the 4th Testament Class. You know we taught spelling in the Sabbath School in those days. You recollect, dear friends, that unhappily, some years ago, there was a division in the church, and instead of being all Wesleyan Methodists, there were the British Methodists and the Canadian Methodists. I don't know whether this school is the lineal descendant of the first school on this ground; certainly it is a question of genealogy, because this school, organized in 1822 or 1824, moved from this church, it being outside the limits of the City, to what was called the White Church, on John Street, where Gurney's Foundry now is. When the British Methodists built their

Wesley Church, and they had occupied the White Church first, then this Church and this School moved up there. After a while a Union took place and the two schools were united. The McNab Street Church was built and they moved almost bodily to the McNab Street Church. We attended there till they built the Centenary Church, when we moved there. Some years after that, in 1848, it was decided by the United Churches that they would open what was called a branch school, and that is the origin of this school. Mr. Jackson was superintendent then, and in June, 1850, I was appointed the superintendent of this Sabbath School, and I worked in harmony and great comfort with my friends here until I had a sunstroke in 1861. It was like losing a child to give up this Sabbath School, and it just tried me to my very heart. I loved my boys and I loved my girls, and I see the faces of four or five of my girls and boys here to-day. I have a picture of some of them here as they looked when they were young, which I will present to the Sabbath School if they will accept it of me.

It may be interesting to know how Hamilton looked when I was in this school. We had a two-storey frame building. There was a door on one side for the women to come in and a door on the other side for the men to come in. If you looked outside from Wellington Street, nearly down to Emerald Street, there were woods and common zig-zag fences, and on this side, just at the corner, a little way back, there was a hotel with three or four poplar trees, which some of you will remember, and then rail fences till you came up nearly to Walnut Street, and down by Catharine Street there was a marsh where we skated in the winter time. To light the church they had lamps with tin reflectors; everybody used to carry a lantern in those days to see their way home, and after church they would light their lanterns at the church lamps and make the best of their way home around that willow marsh. But if the church had not a very nice interior or entrance, the people who attended it were grand sturdy men and women. I was telling your superintendent the other day about a meeting that took place when the Rev. Wm. Ryerson, who is dead, held a protracted meeting and had scores and scores of people converted. I think the people that were converted then were more earnest, more useful and worked harder than they do now.

Now my dear boys and girls, may I speak a word or two to you? I was reading the

other day a little selection from a paper which said that if you walk on the railway track you will find, every now and then, certain signals, colored lamps, which are called danger signals. Now, in the path of life God gives us danger or warning signals. His word, and I want to give you a signal to-day. God says, "Remember now thy Creator in the days of thy youth." That is a signal that God gave us to keep us from forgetting Him. There are three reasons why you should remember this warning: 1st—For the Lord's sake; 2nd—For your own sake; 3rd—For other's sake.

A little boy had a little dog, that was not at all a pretty dog, but it loved him, and he said, "I wish I could mind God as my little dog minds me." "He always seems so pleased to mind, and I don't." Now, dear boys and girls, the reason the dog minded the little boy was because he loved the little boy, and we should love God far more than the little dog loved the boy, because He first loved us. He loves you so much that He gave His Son to die for you.

I was very much impressed with a passage of Scripture I saw the other day. It was this, children, "From this day will I bless you." A beautiful promise; and who was that promise given to? It was given to the Israelites when they were commencing to build the temple, and the Lord said to them, "From this day will I bless you," and He says the same to every boy and girl who makes up their mind to do the Lord's will, and to remember his Creator in the days of his youth. It is a grand thing to have the blessing of God resting upon you.

For other's sake:—It is a sad thing for a man or a boy to live for himself. Nobody will have a happy life unless he tries to make other people happy. We are not to live for ourselves but to live for others. You will recollect when God blest Abraham he said he said he would be a blessing to all the world beside. It is our duty to be a blessing to others. He gives you the power many times to help, mother and father and brother and sister, and there is not a soul that has not been blessed by the blessing that God pronounced upon Abraham. Look at Paul, how he blessed others. Look at Jesus. The very key note of Jesus' life was others. I would like to say a word to the teachers: was reading the other day that the great laymen in teachers, why they were not successful was because there was a lack of earnestness and concern for the souls of their scholars on

their part, and concern to a teacher was like a mainspring to a watch, it was powerless without one."

After the singing of the anthem "The Lord is King," by the choir, the superintendent introduced Mr. Stannard, who said "That it had been 39 years since he had connected himself with this school, ten (1862 to 1872) of which he had been superintendent. In the latter part of May, 1851, he came from Guelph to Hamilton, and as he always made a point of working in the Sunday School wherever he was situated, the very first Sunday that he spent in Hamilton he went to the Wesley Church Sunday School, where Mr. Bickle, Sr., was superintendent, and a fact he thought very remarkable, he had no vacancy for a teacher, so he sent him to this Sunday School, where Mr. Bickle, Jr., was superintendent. He worked in great harmony with Mr. Bickle as a teacher and spoke very highly of him as a model superintendent; his fame extending to places beyond Hamilton and the school was the largest in the City of Hamilton when Mr. Bickle gave it up. For a while the school was left without a superintendent. At that time all the Sunday Schools of the City were under one Committee, who appointed the officers, and when his name was proposed, he well remembers the remark that one person made, "that he might make a good private, but he did not think he would make a good captain," however he said that if he obtained a fair majority of votes among the teachers he would consent to take the position, so he was appointed. He thought the 10 years in which he had control were years of prosperity to the school, because the teachers stood by him and all worked together in great harmony. Miss Bickle and Miss White, daughter of our Mr. R. L. White, were the organists in his time. The Sunday School was at that time noted for its missionary collections."

After the singing of a hymn by the school, Mr. Mathews said, "He had never attended Sunday School until he came to this country and was an entire stranger to Sunday School ways and methods, but the teachers and scholars stood by him and helped him. However, he had the same opinion now that he had then, that a good superintendent should have been brought up in the Sunday School and passed through every office until he came to that of a superintendent; then he would be capable of doing justice to the work. The Sunday School numbered 230 when he took charge of it, in 1872, and he thought the 9 years in which he had control

were prosperous years, for there was a large increase in numbers.

After the hearty singing of "All hail the power of Jesus' name," Mr. Edwards was introduced. He said "he had been superintendent for 1 year and 8 months (1882 to 1884). He had always had an ambition to have Mr. Bickle address the Sunday School during his superintendency, and although his wish had not been gratified, it had come in its own good time, and he felt there was a history in store for the school under Mr. Morris' Superintendency."

Mr. H. S. Williams said, "He had been superintendent for over 6 years, from 1884 to 1889, and he looked back with a great deal of pleasure to the events of that period. When he first came to the City he attended Centenary Church, but after he had a very severe illness he was unable to walk up there, so he occasionally dropped into our church, and finally when the school was left without a superintendent, the Rev. Mr. Langford went to him and asked him if he would take the position. As this was a very large school he felt it would be a very great responsibility for him to undertake, but after he had consented to do so he was made very much at home by all the teachers and officers. He recounted the anniversary sermons of the time in which he was superintendent, and spoke very feelingly of the teachers and scholars who had been removed by death each year, and those who had married, and gave prominent events in connection with the history of the school in those years.

After singing the hymn, "Nearer my God to Thee," Mr. Bickle requested all those who were present to rise, who were connected with him in the Sunday School and the following persons complied with the request, Mr. J. H. Stannard, Mr. Wm. Dicker, Mr. John Calhoun, Mr. Thos. Dickson, Mr. M. Brennan, Mr. Justus Griffin, Mr. John Gorrion, Mr. John Skinner, Mrs. J. Smith, Mrs. John Gain, Mr. Geo. Fletcher, Mr. Jas. Atkinson, Mr. Harry Gayfer, Mrs. Hugh Murray, Mrs. Harry Gayfer, Mr. Wm. Howard, Mr. John Henry, Mr. Hugh Murray, Mr. John Mathews, and others whose names were not obtained, Mr. Bickle then pronounced the benediction with his voice choked with emotion.

In the evening the Rev. D. G. Sutherland D. D. pastor of Wesley Church preached taking as his text Psalms xix, 7-11, all who were present were delighted with the sermon and we regret that we have not space to report it in full in this issue.

Correspondence.

CHICAGO, AUG. 4th, 1890.

My Dear Young Friends :

The advantage which one may hope to reap from his holidays, will depend largely upon the object he has in view, and how he carries it out. If his life be one of isolation and loneliness, he goes to the City and finds recreation in the busy streets, among the rushing crowds, and is satisfied. If, on the other hand, he has seen as much of streets and crowds as satisfies him, he seeks the quieter localities and turns his steps towards the solitudes of nature. Belonging to the latter class, I turned my back upon the city for a short time, with great expectation of the delight of "a cot in the wilderness." Having been invited by some very dear friends in Chicago to spend my holidays with them among the "Lakes of Wisconsin," I turned my face towards the magnificent West, accepting Horace Greeley's advice like a wise and thoughtful young man. As all the tourists say, the trip to Chicago was without special interest, though I had the great joy of renewing some old friendships both in Windsor and Detroit, as I broke my journey by a day divided between the two cities. The centre of this Lake region lies four hundred miles North-West of Chicago. It has for years been the scene of the lumberman's and the trapper's operations, but only recently has it become the resort of the tourist, unless now and again some more venturesome spirit would penetrate its solitudes.

Minocqua, the terminus of the Chicago, Milwaukee and St. Paul R. R. in this direction, is a city of recent date and striking immaturity. The City Hall, Opera House and palatial residences of its merchant princes, are marvels of magnificence and grandeur, or rather will be at some time, yet indefinitely, in the future, as they exist, as yet, only on the city map. At present there are one hundred and fifty inhabitants, five hotels, fourteen saloons and three general stores. So far as I could learn by a stay of three or four hours, there is no church,—virtually no school. No Religion, and so far as the people seem to know or care, no God!

The objective point of my journey was Trout Lake, fifteen miles from the city mentioned above. This distance was by what was called a waggon road, winding here and there among the trees, with the houses almost hidden from view part of the time by

the rank growth of bushes and brakes that densely cover the whole surface of the ground. Through all that distance (15 miles) we pass not a human habitation, we met not a human being. The way is made more desolate, if possible, by the occasional appearance of deserted lumber camps. After five hours of journeying in the wilderness, we reach "Mann's Hotel." All about the fishing and boating, the pleasure exertions on various lakes and points of interest, the acres and acres and acres of white pond lilies, which always were greeted by me with the remark, "How the eyes of our Flower Committee would dance for joy" at this vision! All these things I must leave to a more convenient season.

I may see you (or) almost as soon as this hurried letter reaches you; in the meantime, with no mean kind of friendship,

Your affectionate Pastor,

W. H. LAIRD.

Picnics and Picnickers.

OF all the methods for giving amusement and pleasure in the summer season the old fashioned picnic still seems to have the first place, almost every day sees some company leaving the city to spend a few hours in some shady and grassy place, by the waters of the bay or lake, where fresh air and an abandonment of City restraint may be fully enjoyed.

Perhaps the popularity of the Picnic may be accounted for by the variety of pleasure it affords. To some the charm is merely in being one of a number that is going in for fun; to others it is in quietly rusticating in a little group, in some out of the way nook, free for a little while from the intrusion of business and the worry of home cares; others find it on the water, in the splash of the car and the gliding of the boat; and the romantic soul may gaze upon nature in field and flower and tree, until troubles, if any, are forgotten; then what a chance for frolic and fun the young have, in fact a Picnic may be said to be a feast of unrestrained enjoyment—it is pleasure let loose; there is freedom for all—a rollicking do-as-you-please air about which cannot fail in effecting a change on the temper of the heated and worried citizen. Like all mundane things, the Picnic is subject to some drawbacks: if the company is large, there may be inconveniences in the transit, and, unless you take it along with you, your bread may not be

very sure, for somehow or other, when it is over, the managers can always see where mistakes have been made, but any little evil of this kind is always overbalanced by the accompanying good.

Our Sabbath School Picnic was successfully held this year on the beautiful grounds of Oakland, and was largely attended by friends of the school and members of the congregation generally. With the thermometer indicating 94 degrees in the shade, it is not difficult for those who have been uncertain, to make up their minds and fly for an afternoon from the city heat, and their attempts to reach a more enjoyable temperature on that afternoon was quite successful. The sail across the Bay, all too short as it was, was a delight in itself, and reduced at once the heated and possibly irritated individual, to a pleasant coolness and happy feeling of peace with all men, and especially with the weather, and to accomplish that on a 90 degree day is worth noticing. After landing, a shorter walk to the grove would have suited some of our guests better, but they all managed somehow to get over it, and once on the beautiful grounds, with friend meeting friend and grouping in social twos and threes, we leave the older members of our Picnic party to the full enjoyment of their outing.

Turning to those for whose special benefit the Picnic is held, the S. S. scholars, we find that they are with us in large numbers, and are having a merry time. All afternoon, apparently without flagging, something is going on to interest and amuse. The older boys are playing base ball with enthusiasm; the Maypole claims the attention of a large number of younger boys and girls, and the youngest of all are scrambling for candies and coppers.

By and by the bell rings and teachers get their baskets, and gathering their scholars around them, with laugh and merry chat, the good things provided so bountifully by the ladies of the church, are quickly and cheerfully put out of sight.

So the afternoon wears along, a round of pleasure to young and old, and when the time comes to get home again, the retreating crowds seem in the best of humor and apparently well pleased with their afternoon's enjoyment.

TO THE EDITOR:

It was thought that a little history of the picture presented to the Sabbath School by Mr. J. W. Bickle would be interesting to some of your readers. It represents the

young girls of No. 1 Bible Class, I think of the year 1865, and was presented to their teacher, Miss Bickle, at their annual Sunday School Picnic, which was generally held at the same place each year,—Col. Land's Bush. The address was written by Bella McDonald, (Mrs. Gayfer). Little did that merry group think that even then the shadow of a great sorrow was spreading itself over them. Almost at once their beloved teacher was laid aside from active work and after months of patient suffering, God called her home. Never can one of that class forget her anxiety for and personal interest in their eternal welfare. As nearly all the group have friends still connected with our church, we might add their names. Beginning with the top row, at the right, we have Nellie Harvey, Bella McDonald, Sarah Morris, Martha Howard, Emily Kilvington, Maria Chapman, Ella McDonald, Minnie Berry, Aggie Howard, Annie Donnelly, Clara Robbins, Frankie Dunnett, Mary Northey, Aggie Day, Ellen Kendall, Jennie Creech and Annie Crisp. Of these Mrs. Hugh Murray, Mrs. Joseph Ross, Mrs. Jas. Sage and Mrs. H. Gayfer still worship in the old church. Mrs. Herbert Martin, Mrs. James Bennett, Mrs. Eldon Bull and Mrs. Will Riddell still reside in the city, we have been able to keep track of all but two and although the picture is a quarter of a century old but two of the number have died, Sarah Morris (Mrs. Boron) sister of our present school superintendent and Frankie Dunnett, (Mrs. John Burt). As far as we can find not one of the class agreed with St. Paul's declaration that "She is happier if she so abide" but all believed that "it is not good for man to be alone," friendships were formed in that old class which have been life long and the many of to-day have many pleasant recollections of the girl friends of other days.

—ONE OF THE CLASS.

Y. P. S. C. E.

Correspondence Department.

Edited by Mr. F. W. Hamilton.

KNOX CHURCH ITEMS. Y. P. S. C. E.

The members of the Y. P. S. C. E. are taking a deep interest in the work of the mission school on James St. North. A prayer meeting is conducted by them, assisted by other members of the congregation every Thursday evening, and a thorough canvas of the district is soon to be made for the purpose of extending the good work.

A very interesting and profitable prayer meeting is conducted by the young people every Sunday morning from 10.15 to 10.45 with an average attendance of from 20 to 30.

Perhaps no Christian Endeavor society in this city has suffered more by removal of members from the city than has ours.

During the past year no less than 13 of our most active members have severed their connection with us by this means, and while we feel the loss, we believe that God is using them as a means for still further spreading this good work. Our members are working hard to make the Ontario Convention a success.

Dr. Fraser gave a 15 minutes talk on Monday, July 6th to our society, on some practical Christian Endeavor work, as drawn from his experience at the International Convention, lately held at St. Louis, the talk was very interesting and profitable. Speaking of International Conventions, our society has just about decided to send one or more delegates to the convention next year in Minneapolis, and we intend to begin at once to make the preparation for it.

HERKIMER ST. BAPTIST CHURCH. Y. P. S. C. E.

Is alive and active since its inception, Jan. 14th, 1890, it has more than doubled its membership, several of our associate members have become active members, and united with the Church. The meetings are well attended, the various committees are working faithfully, and God is abundantly blessing their efforts. As a band of young people we have great reason to thank God for leading us by His spirit, to organize a Y. P. S. C. E. it has been the means in God's hands of drawing us nearer to Him and making us more useful in the service of God. Our sincere prayer is that He will continue to bless the Y. P. S. C. E. Work! for "I am with you," saith the Lord of hosts.—A. D., Secy.

SECOND ANNUAL CONVENTION OF THE ONTARIO UNION. Y. P. S. C. E.

We are to be privileged by having the Provincial Union meet in our city this year, and as the date has now been fixed (Oct. 23 and 24th) it is well that our society and congregation know something about it, as preparations for it should now be carried along actively. The meetings will be held in the Central Pres. Church, and will doubtless be of a most interesting nature. Those who attended the Toronto Convention last year, can testify to the warmth of feeling, the

intellectual brightness, and strong spiritual fervor which characterized the meetings there, and then the added interest in its being a gathering of young people from all parts of our Province, who are pledged followers of the Master, meeting with the sole object of counselling each other as to the best way to serve that Master, should awaken a hearty sympathy, not in our own First Church only, but in every Methodist church in Hamilton.

The musical arrangements have been placed in the hands of our own choir master, Mr. W. H. Robinson, which is sufficient guarantee for the excellence of this part of the Convention. Dr. F. E. Clarke the father of the C. E. movement has just wired his intention of being present. To speak of his merits seems needless, as his name is now world-wide, and will co-exist with the society. But let us consider that to have such a Christian worker, with such a brilliant intellect, and consecrated life, and who is thoroughly in touch with all the phrases of C. E. work among us, even for a single day, must benefit and inspire us. Each society is expected to enlist the co-operation of the church to which it belongs in making the Convention a success, and as the visiting delegates must be provided with homes, it is hoped the Christian people of Hamilton will do what they can to help the societies to maintain the name of Hamilton as the most hospitable of cities.

Our own society is confident of the willingness of our congregation to help them in this, the First Meth. Church we are sure will not be behind others, and as some steps will be taken very soon to find out what we can do, we would ask the friends of the society to think the matter over, and be prepared to say in the near future what may be expected of them.

Y. P. S. C. E. Committee Reports

FLOWER COMMITTEE

The semi-annual election of officers for our Society has taken place. The present staff of this Committee is:—Misses C. Lavery, E. Bastedo, J. Sargenson, Mesdames Nolan and M. Lounsbury, Messrs. John Calvert, Emerson Biggar, Herbie Howard and Cecil Taylor.

We have had many kindly words spoken to us in connection with our work:—1st, in beautifying the house of God; afterward in taking the flowers (which have been called "God's thoughts in bloom") to the sick of our congregation. The flowers have been distributed to the following persons; Mrs. Squires, Mr. Selby, Mrs. Baldwin, Essie Sage, Mr. Hunter, Mrs. Abell, Mrs. Freeman, Mrs. Wilkinson, Mrs. Stevenson, Mrs. Glover, Mrs. White, Mrs. Laws, Miss Ada Morris, Mrs. Gildon, Mr. Nicholl, Mrs. James and the Hos-

pital, to some; flowers have been sent on more than one occasion. We thank all persons who have contributed flowers among whom are the Misses Bastedo, Essex, Kerruish, Muir, and Sarginson, Mrs. Nolan and Howard. We also wish to invite all interested in the work to send flowers or loan a plant in bloom, they can be left with Mr. Bristol, Caretaker, on Saturday evening, and will be attended to by your committee.

We find great difficulty in knowing who are the "Prisoners of the Lord" from week to week, and if the members of the Endeavor who know of a sick 'one' would report to the committee, they will greatly assist in the work. We have purchased a pair of Vases for \$1.25, also had cards printed to send with flowers, are also in debt for basket for one month which the florist will supply at 50 cents per week, only on condition it be taken all the year around. We ask the treasurer to pay these accounts and would suggest the purchasing of a few foliage plants to be the property of the Endeavor.

M. S. LOUNSBURY, *Convener of Com.*

LOOK OUT COMMITTEE.

The Look Out Committee is doing good work in its own particular department, the absent members are carefully looked after; the method adopted is to distribute the names of six or seven members to each member of the L. O. committee, such members being specially interested in noting the attendance and whether the members in their charge take part in the service. We are pleased to note and feel encouraged in our labors by the fact that notwithstanding the warm weather, the number who are absent enjoying vacations, and that the band concerts are held on our meeting night, we have a large attendance every week and especially at our consecration service.

The members of the Look Out Committee are:—J. C. Haris, S. Hannon, A. Henry, F. Nichols, E. Smith, B. Murray, E. S. Nolan, C. Snider, H. Hunter, I. Lavery, F. Reid, A. Raycroft, E. Kappelle, L. Mosgrove, M. S. Lounsbury, B. Jarvis, A. Jarvis.

All of which is respectfully submitted,

ANGELA JARVIS, *Chairman.*

SOCIAL COMMITTEE.

We are glad to notice an increased interest in our meetings, and the good attendance during the summer weeks. We know that a warm, earnest, friendly spirit prevails among our members, and have noticed lately a greater effort to make strangers feel at home among us. But there are still a number who seem outside the society, who come and go without any recognition from the other members. To overcome this reserve, your committee has decided to station themselves near the doors, and to welcome, as they enter, any strangers and visitors. We earnestly ask your help in this matter, do not leave it to the few on the committee, but let us make our meeting as cordial as possible.

Your Committee decided not to hold a social this month, but as funds are required by the treasurer, they recommend that an urgent request be made for a liberal collection next week, in place of the one which was omitted, a week ago. We are already preparing for a Social to be held in the second week in September, and wish all to bear it in mind.—L. MURRAY, *Convener.*

PRAYER MEETING COMMITTEE.

We feel grateful to our Heavenly Father who has permitted us by means of the Christian Endeavor Society to do some work for Christ and the Church.

Since our organization little more than a year ago, we are glad to notice an improvement in the weekly service, active members are taking part more readily, and a number of former associate members have taken the active membership pledge. We still feel though that

there is a great work to do in arousing a deeper enthusiasm and earnestness among us, and in bringing others to our society. We would therefore urge upon every member the great necessity of striving in all things to please God and to reflect in some way the character of our Master. The work of this committee is to secure leaders for, and to look after the interests of the prayer-meeting in general. To do this we look for help and encouragement from every member. This committee is composed:—Miss Sarginson, Miss Kerruish, Miss Packham, Mr. Harry Gayfer and Mr. Calvert.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith who for the joy that was set before him, endured the cross, despising the shame, and is set down on the right hand of God."

Respectfully submitted,

N. RAYCROFT, *Convener.*

MUSIC COMMITTEE.

Your Committee wish to tender their thanks to all those who have so kindly assisted in the singing at all our Christian Endeavor services, also at the Wednesday Evening Prayer meetings. The Solos, Duets and Quartettes assist greatly in these services, and we trust that those who have assisted in the past will continue their voluntary services in the future. Your Committee is much pleased to note the willingness expressed by those who have been asked to take part in the singing including the Volunteer Choir for the mid-week prayer meeting. The work of the Committee in connection with our society is to secure singing for both these services, and to this end they have succeeded in organizing a choir for Wednesday Evening, as well as the solos &c. for our own meetings. Your Committee would suggest more impromptu singing by the members especially on Thursday Evening, as we think it would assist greatly in the services. Your Committee is composed of the following members:—Mrs. Lounsbury, Miss Ripley, Miss L. Raycroft, Miss Sarginson, Miss Mosgrove, Miss B. Murray, Mr. H. Gayfer. Mr. & Mrs. Snider.

All of which is respectfully submitted,

JENNIE HARVEY.

ITEMS.

The Mission Band in connection with our church will resume its meetings in September when we shall expect to have interesting reports of its work and number among our exchanges the "Missionary Gleamer."

The Auxillary of the 'First Church,' W.F.M.S. has also discontinued its meetings during the summer months.

The improvements to our S. S. room are not yet completed, we shall have a full account of this work in our next issue.

We pleased to welcome home Mr. Laird, who has been refreshing himself in the wilds of Wisconsin for the duties of another year.

OUR CHOIR.

Which is a very important and pleasing branch of the Church, is composed of about thirty-five members, with Miss Jennie Mann as Soprano Soloist; Miss Annie Mann, Organist, and Mr. W. H. Robinson, Conductor. Mr. Robinson took charge of the Choir in the Fall of 1888, and under his able leadership it has risen from a very ordinary to quite an extraordinary Choir—as we are frequently told.